SUBJECT No. 124.

Kharab and gomal lands for temporary cultivation.

Mr. K. Krishnachar, Seringapatam Taluk.

Summary of discussion.—If kharab and gomal lands are not leased out for temporary cultivation as prayed for last year, it works hardship on the poor ryots; so the subject may be reconsidered.

Reply of Government.—Cannot be done as it will interfere with the communal purposes for which the lands are assigned.

SUBJECT No. 125.

Amrut Mahal kavals for cultivation.

Messrs. S. Parvatappa and N. M. Sivalingappa, Kadur Taluk.

Summary of discussion.—In places where population is large and there is demand for cultivable lands the permission of the Amrut Mahal Department has to be obtained to procure kaval lands for cultivation and other purposes. In many cases, the Department refuses to give the lands and this acts as a hardship to the ryots. It may be mentioned that the kaval lands situated close to the village site of Birur are fit for cultivation, but are not within the reach of the agriculturist. It is desirable that in these circumstances the Deputy Commissioner should be authorized to give away such lands for cultivation at his discretion after personal inspection.

Reply of Government.—Wherever lands can be made available for cultivation out of the Amrut Mahal kavals without interfering with the requirements of that Department, such lands are surrendered. The representation however refers to the case of an individual kaval near Birur about which separate proposals have been received from the Revenue Commissioner and are under consideration.

SUBJECT No. 126.

Joint pattas.

(*a*) Messrs. M. Subba Rao, Heggaddevankote Taluk; H. Krishnasastri, Yalakkigowda and Somasetty, Krishnarajpete Taluk; Lingannaiya, Mandya Taluk, and Gundappa, Nagamangala Taluk.

(*b*) Mr. Lingappa, Harihar Sub-Taluk.

(*c*) Mr. Baji Rao Sindhe, Kankanhalli Taluk.

(*d*) Mr. M. Venkataramaiya, Manjarabad Taluk.

(*a*) *Summary of discussion.*—The system of joint pattas may be revised as it works hardship regarding the '*huk*' of many persons. For example, if brothers A and B have a joint patta and the elder A predeceases B, the name of A's son C is not entered even after B's death. It is only B's son's name that is entered in the khate and C has no record to prove his '*huk*.' Difficulties like this are numerous and as there seems to be no inconvenience in renewing the old practice of issuing joint pattas, whenever necessary, the same may be renewed.

(*b*) The janti khate system may be revived as it prevents khatedars from committing fraud upon hissedars by disposing of the lands otherwise.

(*c*) In case of the death of any one of the joint pattadars, the name of the deceased is being removed from the registry and the name of the heirs of the deceased will not be registered as joint pattadar instead. This gives room for civil suits. Prays therefore that in such cases the names of the heirs or claimants of the deceased be registered with the former pattadars so that the joint patta

system may continue. Where a land is registered in the name of several persons notice to one may be treated as equivalent to notice to all, if it is considered that the issue of individual notices and processes will cause unnecessary delay in the proceedings for the recovery of arrears.

(*d*) On the score that there will be an increase to joint khate, the transfer of patta from a joint khatedar to another is not allowed. When the joint khatedar is willing to transfer his patta to the name of another there is no such increase as is now stated. It is therefore requested that such transfers may be allowed.

It is also prayed that when a father dies his son's name may be brought under joint khate.

Reply of Government.—Will be considered.

SUBJECT NO. 127.

Receipts for payment of land revenue.

(*a*) Messrs. Subramanya Bhatta, Halagar Subbraya, Koppa Taluk, and B. Kesavaiya, Chikmagalur Taluk.

(*b*) Messrs. Srinivasa Dikshit, Shikarpur Taluk, and Shama Udupa, Nagar Taluk.

Summary of discussion.—(*a*) It has been ordered that no village servant should receive payments for kandayam without entering the amount in the receipt patta. There are numerous cases in which the khate stands in one person's name but the land is enjoyed by two or more different persons. In such cases, as the patta will remain with only one man, the khatedar, the other *anubhavadars* cannot obtain receipts on the patta for payments made by them. To avoid this inconvenience, receipt books in a prescribed form with counterfoils may be issued to village servants for giving receipts to persons making payments.

(*b*) These may be caused to be prepared in duplicate, one copy being given to the person paying the revenue and the counter-foil presented along with the khirdi to the taluk cutcherry every month for inspection. The receipt pattas now in vogue are inconvenient as the village officials do not make the necessary entries therein as soon as the kandayam is paid and take their own time to return them to the parties. When the pattas are returned, they are sometimes misdelivered and sometimes incorrect entries are made in the pattas by the village officials. These difficulties can be easily avoided, if receipt books with counter-foils are brought into force, as suggested above.

Previous to the introduction of the receipt patta forms now in use, each ryot used to be given a printed book in which the entries for payment of revenue for a number of years could be entered. The present form cannot contain entries relating to payments of more than two or three years and does not therefore serve the purpose of a long-standing record, and the ryot is obliged to purchase forms repeatedly. It will be convenient therefore if the